of others cannot understand the good. I now always see before me the frightful gulf between those who could give help and those who need help. So I am troubled by the misfortune of having my intellect to myself and of being forced to enjoy it alone so far as it can give any enjoyment. But to give is more blessed than to possess, and what is the richest man in the solitude of a desert ? " *

321.

How WE SHOULD ATTACK. — The reasons for which men believe or do not believe are in very few people as strong as they might be. As a rule, in order to shake a belief it is far from necessary to use the heaviest weapon of attack. Many attain their object by merely making the attack with some noise— in fact, pop-guns are often enough. In dealing with very vain persons, the semblance of a strong attack is enougH. They think they are being taken quite seriously, and readily give way.

322.

DEATH.—Through the certain prospect of death a precious, fragrant drop of frivolity might be mixed with every life— and now, you singular druggist-souls, you have made of death a drop of poison, unpleasant to taste, which makes the whole of life hideous.

323-

REPENTANCE.—Never allow repentance free play,

* Clearly autobiographical. Nietzsche, like all great men, passed through a period of modesty and doubt.—TR.